

Indian Act Revision Brings 19 Chiefs To Ottawa

OTTAWA, Oct. 28 — Nineteen Indian delegates from all parts of Canada attended a three-day meeting in Ottawa's Parliament's building, in order to study proposed amendments to the Indian Act.

They were welcomed by Citizenship Minister Harris who told the delegates that these amendments would be made during the next session of Parliament.

As promised a few years ago by Minister Harris the Indian leaders of Canada were consulted on the proposed amendments. The Minister wished to know from the Indians themselves how the new Act worked out.

Mr. Andrew Paull, spokesman for the delegates, and President of the N.A.I.B., suggested that a study be made of the recommendations by the parliamentary committee on the revision of the Indian Act and he asked why the Government did not implement more fully these recommendations. Mr. James Powless of Brantford, Ont., chief of the Six Nations, endorsed Mr. Paull's views.

Mr. Harris declared that the method used in the election of chiefs and councillors was satisfactory. One of the main items on the agenda was the electoral franchise of the Indians. In 1948 the committee had recommended that the Federal Government

(Continued on p. 5, Col. 4)

Kateri's Shrine



Historical Church at Caughnawaga
(See p. 12)



Members of the Oblate Fathers Indian and Eskimo Welfare Commission who met in Ottawa, October 12-13: Front row, l. to r.: Their Exc. Bishops J.-L. Coudert, M. Lajeunesse, A. Jordan, H. Belleau, J. M. Trocellier, M. Lacroix; Standing: Fathers A. Renaud, G.-M. Latour, A. Boucher, P. Scheffer, F. O'Grady, A. Desnoyers, O. Fournier, P. Piché, G. Laviolette. Not shown here, but present at the meeting are: Bishops H. Routhier, (President), and L. Scheffer and Fr. Sanschagrín.

OBLATES HOLD ANNUAL INDIAN WELFARE COMMISSION MEETING

OTTAWA, Oct. 13 — In Ottawa University's Catholic Center, the Oblate Fathers Indian and Eskimo Welfare Commission held its annual meeting, October 12-13, presided by His Excellency Bishop H. Routhier, O.M.I., of McLennan, Alta.

The first session dealt with routine and business matters; Father Desnoyers, O.M.I., former assistant general of the Oblates in Rome, was elected Member of the Commission; Father A. Sanschagrín was elected councillor and Father F. O'Grady, councillor and treasurer of the Administrative Board of the Commission.

Three reports were presented: one by the General Secretary, Father Laviolette, one by the General Superintendent, Father Renaud and one by the Treasurer, Father O'Grady.

In the afternoon Rev. J. D. Cadieux, secretary of the C.C.C., described the Press Service of the Catholic Hierarchy.

Problems of primary and secondary education for Indians were discussed both from the legal and the administrative viewpoints. Various problems were studied carefully with a view of making definite recommendations to the Government.

(Continued p. 11, Col. 3)

Twenty-two Graduates At Spanish High School

SPANISH, Ont. — Here is the list of the graduates of St. Charles Garnier Indian Residential School for boys: Boniface Abel, Dominic Contin, Arthur Coco, Harvey Erma-tinger, Terence Jacobs, Cecil King, Timothy McGrath, Alan McGregor, John Pelletier, Joseph Schnurr, Gilbert White-duck.

The St. Joseph's School for girls, which is also part of the Spanish Indian Residential School, number eleven; the are: Misses Grace Abel, Rita Coco, Shirley Coco, Delma Cooper, Rita Eshkogagan, Rita Jocko, Clairine McComber, Susan McGregor, Joyce Solomon, Jane Trudeau Julian Ann Trudeau.

Congratulations to the graduation class of 1953 and every wish for success!

Facilities Expanded For Higher Education

At least 700 young Canadian Indians will be assisted in advanced study this year by tuition grants totaling approximately \$300,000, Hon. Walter Harris, Q.C., Minister of Citizenship and Immigration, said on the occasion of a meeting held in Ottawa between Government officials and Indian representatives from all Canada, Oct. 26-28.

Assistance previously given by the Department to Indians learning trades or attending universities has had very satisfactory results, he said.

(Continued p. 11, Col. 3)

Turns Down Voting Rights

CORNWALL — The Ontario legislature's committee on Indian affairs was told recently by the St. Regis band of Iroquois Indians that is was unanimously against provincial voting rights being extended to them.

The band also rejected extension of liquor privileges.

Chief Dave Benedict said his band is not yet ready to vote. He said that when "we are ready, we will ask you."

With the December 1953 issue of the Indian Missionary Record, we will resume publishing this magazine every month of the school year.

We regret the temporary inconvenience caused to our readers while we were publishing a twelve-page issue every second month.

We trust that our readers will renew their subscriptions promptly, upon being notified by the publishers.

Our next issue will be published on or about December 15th.

THE INDIAN MISSIONARY RECORD

A National Publication for the Indians of Canada.
Founded in 1938

Published every second month by "The Missionary Oblates of Mary Immaculate"

Managing Editor: GONTRAN LAVIOLETTE, O.M.I.

P.O. Drawer 94, Ottawa, Canada.

Printed by Le Droit, Ottawa, Canada.

Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada.

Subscription: \$1.00 a year — Bulk rates on application.

Problems of Higher Education

With the rapid growth of educational facilities for Indians across Canada, an increasing desire for higher education has been noted almost everywhere. The Indian Affairs Branch has helped a great deal through yearly allotments to help Indian pupils to continue their studies beyond grade eight.

Thus, in March 1953, over 600 pupils were registered in High Schools across the country; while nearly 150 were taking University, Commercial, Trades, Nursing and Normal school courses. An additional 200 pupils were attending High School at such renowned institutions as the Qu'Appelle, Kamloops, Spanish and Mission City Indian Residential Schools.

The present trend is to select the most promising pupils, to send them to schools among the whites, so that they may be more easily integrated into the Canadian society.

However, it has been the constant policy of Catholic authorities to take into account the need for leadership among the Indians. Accordingly, instead of losing trained leaders to the white communities the Church hopes to be able to send these leaders back to work among their own people.

There is a great deal of wisdom in this policy. Each social group should have its own leaders. Native communities vary from 100 to well over a 1,000. There is an urgent need for native teachers, nurses, tradesmen, clerks, to staff the various Indian schools, hospitals, and Agencies.

These Indian communities will progress in proportion with the available educational facilities. The main purpose of the new Indian Act is to ease the transition for the Indian from wardship to the full privileges of citizenship. This purpose may be achieved in two ways: individuals surrendering their native rights, and becoming absorbed in the white population, or through the enfranchisement of whole communities, as they now exist on the various reserves in Canada.

We are aware that the Indians themselves, by and large, do not wish to surrender their Treaty rights nor do they seek to disband and surrender the last sacred remnants of land where their homes, their their schools, their churches, their cemeteries are located.

In order to fulfil its obligations ever since Treaties were made with the native tribes of Canada, the Government must take all possible means to insure economic security for all Indian bands, and to bring education to the entire Indian population, adults as well as children.

If the Indians will assume their own responsibilities and obligations, then, under the leadership of their own people, the native communities will bloom into fully integrated and normally developed social units amidst their white brethren.

We believe the first step in achieving this goal is to maintain at least one adequately organized High School exclusively for Indians, in each Province of Canada. It will be the onus of these institutions to assume the responsibility of training future leaders, teachers, nurses, administrators, technicians who will be able, eventually, to take over the administration and welfare of all Indian Reserves across Canada.

G. L., O.M.I.

The Failure of Residential Schools?

EVERY so often we hear people, supposedly in the know, raise doubts as to the services rendered to the Indian population by the residential schools. They say: "For years, there were only residential schools in the picture, and what were the results? Two or three years after a boy or girl had left school and had come back on the reserve, there was nothing to show that such boy or girl had ever been in school."

Such a sweeping statement is quite unfair to residential schools and to their graduates. It reveals only a superficial sense of observation and a limited understanding of the very nature of education and of its predictable outcome.

All the results of any school system cannot be observed immediately, especially in terms of the group which the system is servicing. It is only over a period of at least two generations that results can be gauged objectively; this is achieved not merely by considering groups of different origin and environment, but by comparing social conditions of the third generation with those of the first. Only then can one really measure the distance covered by the group over the years.

Few of us are in a position to estimate fully what changes the first residential schools brought about for our Indian population. We were not there at the beginning and our knowledge of what conditions were like at the time cannot be claimed strictly scientific. However, our older missionaries who have spent forty years or more with the Indians, all agree that the standards of living on reserves serviced by residential schools are much higher than they were forty years ago.

The most gratifying change seems to be precisely in the attitude of the parents towards schools in general. If Indian parents of today are co-operating so well with the universal education program of the government, credit must be given largely to residential schools. The pioneering work of the missions convinced the Indians that schooling is a good thing and that all Indian children should be given opportunity to obtain an education. Was this the prevailing attitude when the residential schools were started? Would today's schools be as popular and as overcrowded if the parents of the present school population had not themselves received a minimum of formal education in the residential schools?

(To be continued)

A. R., O.M.I.

New Church On Beardy's Reserve

DUCK LAKE, Sask. — Eight miles away from Saint Michael's Residential School, at Duck Lake, stands a new church in the center of Beardy's Reserve, which was erected by Mr. C. Dumais, helped by the Indians; among Mr. Dumais' helpers, Mr. Baptist Watson has made a noteworthy contribution.

All those who helped to build the church were given a chance in a draw, the winner of which

will have a free trip to the Cap-de-la-Madeleine Indian Pilgrimage, in June 1954.

At the opening of the church, which was blessed by His Exc. L. Blais, of Prince Albert, many guests attended, including Rev. G. M. Latour, O.M.I., former principal at Duck Lake and missionary of Beardy's Reserve.

The bell was blessed by Bishop Blais, of Prince Albert, the godparents were Chief and Mrs. H. Bighead; it is called "Kateri".

(Rose-Mary Spence)



The new church on Beardy's Reserve, Duck Lake, Sask.

EDUCATION SYSTEM REVIEWED BY ALBERTA INDIAN SCHOOL TEACHERS

Edmonton Journal, October 16, 1953

HOBBEEMA — More than 100 principals and teachers from Alberta's 18 Indian residential schools and 36 day schools attended the third annual convention of Indian school teachers at Ermineskin School here, birth-place of Indian education in the past century.

Delegates were welcomed by Rev. G. Latour, O.M.I., principal of the school, and guest speaker was George Gooderham, regional supervisor of Indian agencies.

"While education had little perceptible influence on the life of the Indian during its first 50 years," said Mr. Gooderham, "during the past eight years I have observed real progress. Our standards of education have improved, modern schools have been built and improved equipment has been provided.

"But the real reason for progress lies in the Indians themselves. They have come of age. They have demonstrated their ability to assume responsibility for their own affairs and they acknowledge the importance of education for their children. Indian women are playing an important part in the changing of life on the reserve, giving stability and foresight to community and family life and demonstrating an ability to use wisely the economic resources available to the Indian."

Workshop Groups

Four workshop groups, under chairmanship of Miss E. Zacharias, Mrs. Bristow, R. Switlick and Sister Houle, discussed special class-room problems and use of successful instructional methods in Indian schools.

Delegates toured the reservations, visiting two day-schools on the Ermineskin and Samson reserves and inspecting some of the oil wells that are bringing wealth to the Hobbema Indians.

At a banquet prepared and served by the Ermineskin School staff in the evening, guest speakers included Most Rev. J. L. Coudert, Bishop of Whitehorse; Dr. J. W. Gilles, of the faculty of education, University of Alberta; Dr. W. L.

fairs Branch, within a year or two; as promised by Superintendent Woodsworth, on behalf of the Indian Affairs Branch.

Falconer, director of the Charles Camshell hospital; H. C. Sweet, assistant chief inspector of schools; Miss D. Lampard, faculty of education; J. R. Wild, superintendent of the Hobbema agency, Chief Dan Minde and L. G. P. Waller, inspector of Indian schools.

Leadership Essential

"Leadership, essential to the survival of the Indian people, must be developed in the classroom," was the keynote of the speech by Rev. Lessard, principal of the Onion Lake School and noted anthropologist. He outlined the influences of culture on the life of the Indian and showed how these influences should be interpreted and used by the teacher.

F. Barnes, principal of the Edmonton Indian School, was introduced by Mr. Waller, who drew attention to the important developments and influences on Indian education and community life brought about through home and school associations and kindred groups in Indian Schools.

Mr. Barnes explained the purpose of the home and school association, its value on the reserve and showed how teachers might introduce such an association in their community.

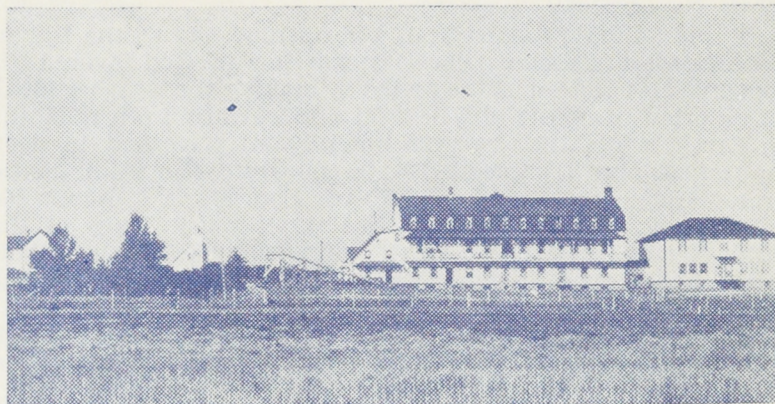
New officials elected were: President, Rev. M. LaFrance, O.M.I.; vice-president, W. Borden; secretary, Mrs. E. Hunter.

Father J. Teston, 70 Years a Priest

ST. ALBERT, Alta. — Father Jules Teston, O.M.I., aged 97, celebrated his 70th anniversary as a priest, in St. Albert. Father Teston arrived in America in 1875, and having been ordained a priest in Ottawa, he came to St. Albert in 1883.

Father Teston spent most of his missionary life among the Indians of northern Alberta. In the early days of his missionary life, in order to make a living, he was school teacher for ten years at a salary of \$300 a year; then post-master for 14 years, with a \$80 a year stipend. He was also Justice of the Peace during 5 years.

Our best wishes of a long and happy life to this worthy Oblate missionary.



The Ermineskin Indian Residential School where the Teachers Convention was held. This school was erected from 1894 to 1897.

The Oblate Fathers are the directors of the mission at Hobbema, Alta., since 1885; a day school had been erected in 1889; in 1894 the Sisters of the Assumption took charge as teachers.

1949 and 1950 saw the opening of two Indian Day Schools in the immediate area.

Plans are being made by the Indian Affairs Branch to erect a new school building with a 200 pupils capacity in the very near future. The former residential building will be transformed into a classroom unit.

ERMINESKIN NEWS CHRONICLE

Ermineskin School boasts of having the largest cadet corps in Northern Alberta with 41 members. Within a few weeks Lt.-Colonel St. Laurent, of the Edmonton Army H.Q., will award 8 promotions; the promoted cadets will become members of the C.S. of Canada.

Since October 26 the girls Kadettes have been organized; besides the regular drills they will be taught nursing, first-aid, etc. Chief Cadet instructor is Sgt-Major Paul Conrad, assisted by Sgt. Hoyle and Father A. Allard, O.M.I.

School Staff

Besides Father G. M. Latour, O.M.I., Principal and his assistant-principal, the school staff comprises 18 Sisters of the Assumption, of whom there are 7 teachers at the Residential School and one at Hobbema No. 2 Day School.

School enrolment is 225 boarders, 50 day scholars; at Hobbema No. 1 D.S. there are 25 pupils, and at Hobbema No. 2, there are 23.

M.A.M.I.

Father Latour is director of the M.A.M.I.; he is assisted by Father

Philip Phelan, Ford Pratt Retiring

Two prominent officials of the Indian Affairs Branch of the Department of Citizenship and Immigration, Philip Phelan, superintendent of educational services, and Ford Pratt, executive assistant in the agencies division have retired from public service, on August 31.

Mr. Phelan has long been prominent in the Knights of Columbus. Mr. Pratt was a well known amateur hockey player.

Allard, and Sisters Agnes and Claire; President of the Association is Miss Doris Dion, V.P.; Lawrence Wildcat; Secretary: Miss Ivy Buffalo; Treasurer, Miss Grace Swampy; Public Relations: David Littlechild.

Death of Bishop U. Langlois, O.M.I.

MONTREAL, Sept. 18 — His Excellency Bishop U. Langlois, O.M.I., Vicar Apostolic of Grouard in Alberta, died today aged 66.

Bishop Langlois was Vicar Apostolic since 1938. He was noted for the organization of several societies in his Diocese, among which the Propagation of the Faith, the Holy Childhood, Catholic Action and the Confraternity of Christian Doctrine.

Illness had prevented Bishop to perform his duties ever since 1945, when Bishop H. Routhier, O.M.I., was appointed his coadjutor.

Bishop Langlois was buried at Grouard, Alberta.

M.A.M.I. News

The MAMI follows the Catholic Action program laid by the Hierarchy. Groups in Manitoba, Saskatchewan and Alberta are co-operating wonderfully.

In Manitoba new groups are being organized at Camperville and Sandy Bay; in Saskatchewan, St. Philips and Marieval schools are organizing the association while in Alberta, the Sturgeon Lake Indian School is getting its group in action.

In the Keewatin Vicariate a number of Indian Residential Schools are ready to organize the Association. Already the Guy School, at The Pas, has begun its activities.

New Day School At Beaver Lake

BEAVER LAKE, Alta. — On September 24 a new day-school was opened on the Beaver Lake reserve, 150 miles North-East of Edmonton. Superintendent H. N. Woodsworth, of Edmonton, Mr. M. C. Auclair, teacher, Father C. Chataigner, O.M.I., missionary, Father R. Levert, O.M.I., and Mr. Peter Gladue, took part in the ceremonies of the opening.

Chief Clement Smallface thanked the Indian Affairs Branch for its help and also the Missionaries for their co-operation in setting up the school, which was opened in the Catholic Mission Rectory. Mr. Albert Cardinal exhorted the children to be obedient and attentive. A two-room school house will be erected by the Indian Af-

Qu'Appelle Residential School Shows Constant Progress

IT was Sunday, August 31st, and opening day at the Indian Residential School at Lebret, Saskatchewan. God favored His copper-skin children of the plains by making the weather ideal. The glorious sun sent rays of light and warmth down to Mother Earth, while the sky was magnificently clothed in deep monastery blue trimmed with fluffy white clouds. A gentle breeze added white-caps to the waves on the lake. About 300 children would soon fill the school to capacity. Many of the families had arrived the night before and had pitched their tents outside the village. Others would arrive only on the entrance day and would attend the High Mass at 9:30 A.M., in the school chapel, or if they did not arrive on time — which was the case — Mass would not begin until the congregation was there.

The day was a busy one for the Missionaries. All the summer the Sisters had been preparing for this day. New clothes had been made and neatly hung in the large wardrobes adjoining the respective dormitories. There were dresses and suits for every occasion — school, social, and sports. New shoes had been purchased and awaited fitting on each individual child. Towels were numerically arranged on hangers above rows of enamelled white sinks in the various washrooms. Each child was provided with individual toilet articles — mirror, comb, toothbrush, etc., — which were neatly placed in a pocket-like bag that was attached to the head of each bed. Rows of beds, covered with attractive bedspreads, filled the dormitories. Dainty curtains, manifesting the particular aptitude of the Sister supervisor, adorned the windows of dormitories, playrooms, and dining rooms.

The playrooms, that had been vacant for two months, had been thoroughly cleaned and polished, and now awaited the musical voices of the children. Soon order would change to disorder and silent solitude to noisy activity. Every playroom, dormitory, classroom

and diningroom had a statue of Our Lady with Her Divine Son.

The classrooms gave evidence of much work in the absence of the children. Blackboards had been renovated, floors renewed, and the appearance of the rooms refreshed by added artistic touches. Some classrooms had birds in cages, others had toy animals and artificial fruit. Looking at these beautiful, well-lighted and very adequately equipped classrooms one would believe himself rather in a high class college or aristocratic boarding school instead of an Indian School. But God loves "little ones" for of such is the Kingdom of Heaven.

The dining rooms, too, were in readiness. The largest dining rooms were prepared for the banquet which was scheduled for the late afternoon, snow-white table cloths were spread over the long tables on which were laid the numerous covers. Gorgeous bouquets of garden flowers trimmed with delicate babybreath adorned the table. Sister Neumeier and her dietary staff had been preparing for days ahead and now the festival was ready.

The Reverend Principal and his assistants were very busy all afternoon interviewing parents and children and registering pupils. The more farsighted parents were arranging with the Fathers to have their children attend High School. All takes time, for the Indian has not yet contracted the bad habit of hurrying and worrying to the grave as do white men.

Finally, at half-past four the guests began to file in the banquet hall. Parents and children, and even grandparents, former pupils of the school, come to visit their Alma Mater of which they are rightly proud. Sister Aldéa Gaudette, Superior, assisted by the other Sisters in the school, received the guests and placed them at table. When the large hall was filled, more guests were taken to another dining room also prepared for the occasion. It was a great reunion and the Sisters and former pupils exchanged warm greetings which portrayed the close ties between them. At the head table were seated: The Reverend Paul Piché, O.M.I., Principal of the school; the Reverend Father Guy de Bretagne, O.M.I., Vice-Principal, The Reverend G. Gélinas and Mr. Edward Doll of the school faculty. The Sisters acted as hostesses for the occasion.

The Indian banquet and reception day was a most impressive and

instructive event to an outside observer. In going over the cavalcade of time and reviewing the history that has been made since the opening of the school to the present time, one is astounded at what has been accomplished during the brief span of years. The late Fr. Hugonard, O.M.I., founder of the school about 64 years ago, would be amazed at the progress of his endeavor, and would he not also be greatly consoled at the results of the hard work and countless sacrifices of the Missionaries in our "fields at home." Here in this Industrial School the children are taught the usual courses of the Provincial curriculum with the addition of special vocational training courses such as cooking, sewing, domestic planning, etc., for the girls; and carpentry, agriculture and farming, etc., for the boys. Music, singing and art are also given to the talented pupils. An excellent band, conducted by the Reverend G. Laviolette, O.M.I., has made itself famous and has attracted the attention of the people of the surrounding districts.

The Indians from the various tribes who patronize this school are not in appearance what the white people might expect them to be. They are well-dressed and neatly groomed, giving the impression of having good taste and refinement. Having learned the art of housekeeping while at school, many of these Indian women put into practice the knowledge they received and are able to keep their homes and families in a way worthy of good citizens. Like the lilies of the fields, the Indians depend upon Divine Providence, Who, in the greatness of His Infinite Mercy, seems to have preference for these bright-eyed, care-free children of the plains.

(Prairie Messenger, Oct. 1949)

School Chronicle

Miss Anita Bellegarde, a Senior High student, reports that Miss Rose Alma Bellegarde, having completed grade 12, is now in Moose Jaw teacher's College. She pays a tribute to Miss Bellegarde's qualities as a classmate and as an athlete.

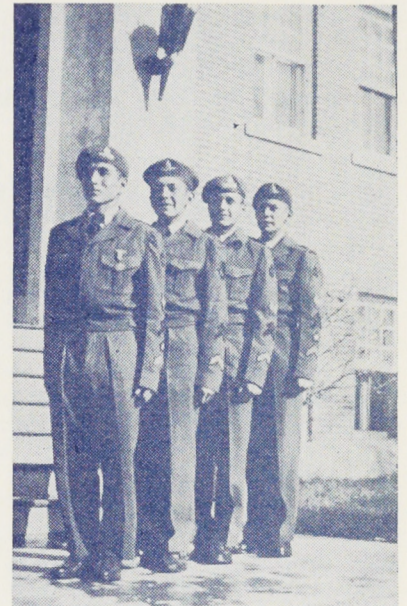
Sister R. Lavallée is the new matron for the Senior girls; Sister Gagnon is now in charge of intermediate girls.

A card party was held September 13th for Senior boys and girls. Prize winners were Shirley Strong Eagle, Elizabeth Little Chief, Thelma Peigan, Albert Bellegarde, Gerald Starr and Kenneth Cyr.

We are grateful to Father Principal and to Sister Winter for giving us our St. Paul's Indian School crests.

Ex-pupils on School Staff

We note with pleasure that at the Qu'Appelle Indian School quite a number of former pupils



Cadet Officers at Qu'Appelle School: L. to R.: C/Sgt.-Major Clive Linklater, c/Corp. Herbert Strongeagle, c/Corp. Percy Mandy, c/Captain Ernest Scott.

are now on the school staff: Mr. Arthur Obey is Assistant Supervisor and Sports Director; Mr. Pat Desnomie, is shoemaker; Miss Mary Dumont is Jr. Girls' Matron; Stella Whitehawk is dining room Supervisor; Misses B. Anaskan, Doris Bellegarde and E. Cyr work in the kitchen department, while Misses L. Taylor, P. Ironchild, and F. Dick Ryder are seamstresses. We trust that in the near future some of the ex-pupils, having graduated from Normal School will be on the teaching staff.

High Enrolment

Of the 300 pupils attending Lebret Indian School, 16 are in the grades 11 and 12, and 27 in grades 9 and 10. When school opened a banquet was served to the pupils and their parents. Brother Morin, O.M.I., is now on the staff as Senior Boys' Supervisor and Sports Director; every one appreciates Brother Morin's devotedness and savoir-faire.

The High School Department teaching staff consists of Rev. O. Robidoux, O.M.I., Principal of the School, and Mathematics teacher; Mr. G. Pelletier, R.C.A.C., Miss Mary Dumont (a former pupil) and Sister Moreau; Mr. F. Gray, has been appointed music instructor, in charge of the choir and of the boys' band.

Tepee-Tidings

The School magazine has a new editor: Ernest Scott, assisting him in various departments are: Miss Jeanne Cyr, (M.A.M.I.), Conrad Danielson, (news); Alvin Cyr, (cadets); Irene Henry, (classroom news) and Albert Bellegarde, Sports Editor.

(Continued on p. 5, Col. 2)



The Lebret baseball team leaving Sunday Bay, for Fort Alexander, Man., after a draw game with the Sandy Bay Tribe. The players are shown here from bottom to top: Gerald Starr, R.F.; Art Obey, P.; Henry Bellegarde, 3 B.; Howard Quewexance, P.; Herbie Strong Eagle, Ss.; Alvin Cyr, C.F.; Clive Linklater, C.; Donald MacArthur, L.F.; Gerry Anaquod, 1 B.

Thirty-Two Years In Mission Work



Bishop J. M. Trocellier, O.M.I.,
Vicar Apostolic of Mackenzie.

His Excellency Bishop Joseph Trocellier, O.M.I., Vicar Apostolic of Mackenzie, was honored, early this month, on the occasion of his 32rd year of missionary work in the Canadian North.

Born in France, November 5, 1888, Joseph Trocellier, studied in Italy, then took part in the first world war, in the French Army; he was prisoner of war from 1917 to 1919. Having completed his studies in Italy, he was ordained in 1920, and the following year he was sent to Canada; he opened the mission of Aklavik in 1925, that of Letty Harbour 1930 and Coppermine in 1931.

Back to Aklavik from 1933 to 1940, he was appointed co-adjutor to Bishop Breynat, whom he succeeded in 1942, as Vicar Apostolic of Mackenzie.

Bishop Trocellier is Knight of the French Legion of Honor; he speaks, besides French and English, Italian, Spanish, Chipewyan and Eskimo.

Bishop Trocellier's diocese extends from the 55° of latitude up to the North Pole; it comprises parts of Alberta, Saskatchewan and the entire district of Mackenzie including Victoria and Banks Island in the district of Franklin.

Our best wishes of long life to His Exc. Bishop Trocellier.

Saskatchewan Indians Adopt Co-Operatives

PRINCE ALBERT, Sask. — The co-operative movement, long known as the doctrine of self-help, has spread to the Indians of northern Saskatchewan, and that's exactly what they call it.

"Wawpawkoschin," meaning "self-help," is the name of one of several co-operatives established in the far north by the province's government. It's at Pelican Narrows, 140 miles northeast of here.

The Wawpawkoschin multi-purpose co-op is part of a government

experiment, which is working out very well.

The possibilities of co-operative development of the northern outposts are unlimited. Some 300 northern residents, including Indians, Metis and Whites, now belong to some form of co-op and the government hopes to convert all the north's basic industries.

Other things under consideration include gardening, lumbering, local savings, recreational activities and other community projects.

Teachers Convention At Yellowknife

YELLOWKNIFE, N.W.T. — For the first time in the history of the N.W.T. a teachers' convention was held at Yellowknife, August 17 — 30, presided over by Superintendent of Education J. V. Jacobson. All the efforts made in preparing for this convention were not vain: it was indeed very successful. From all the schools in the North, teachers came by airplane to attend the lectures.

QU'APPELLE . . .

Continued from page 4

Sports News

As the school gymnasium is now completed, it is possible to hold many indoor activities such as basketball, roller skating, and physical training. Arthur Obey, an ex-pupil, well known baseball and hockey player, is sports director for the school.

Basketball has made its debut this year holding daily practices. The school team won over the Scolasticate, by a score of 84 to 34; a second game marked a 35-38 victory.

The baseball team made a tour of Manitoba during the summer; the team won over Kamsack, 9-4; game was tied at Sandy Bay, 6-6; four games were played at Fort Alexander. The team met its Waterloo at St. Pierre, Man. The last game was played at the Griswold Reserve, with a 3-0 victory. On the occasion of this tour the players had the opportunity to visit the Pine Falls paper-mills, power projects as well as the city of Winnipeg.

Rugby remains a favorite; the school team won the Qu'Appelle Valiley Championship public competition in soft-ball.

Cadet Corps

Nine pupils went to the Dundurn Cadet Camp, (Sask.) for a two-week training course. Some of the boys took driver mechanics, while others were trained in Senior leadership. They were all taught to handle various weapons. The Lieutenant-Governor of Saskatchewan inspected the cadets together with Brigadier J. A. W. Bennett.

Teachers Association

On October the 8th, the Indian School teachers received the other teachers from the public

Mr. W. G. Devitt, School Inspector for the MacKenzie District, devoted all his talents to insure success of the convention. He wished that every teacher would take advantage of new teaching methods used in Canada and in the United States.

On the convention faculty were: Mrs. Laura E. Jones, educational specialist for the Alaskan native services, Juneau, Miss Dorothy Lampard, of the Faculty of Education of the University of Alberta; Mr. Michael Meicklejohn, drama consultant, Physical Fitness Division of the Department of National Health (Ottawa) and Mr. Leslie G. P. Waller, Inspector of Alberta Indian Schools. Dean of sessions was Mr. J. V. Jacobson, chief of the Education and Welfare Services of the Department of the Resources and Developments in Ottawa.

Mrs. L. Jones' lectures were very much appreciated on account of the experience she has acquired among the Indians of the United States and the Eskimos of Alaska; Mr. Meicklejohn was noted for his successful teaching of drama, comedy, and pantomime.

The teachers had the opportunity to visit the new mining town of Yellowknife and the neighbouring gold mines. Social evenings were enjoyed by all; on August 27 the

schools of Lebret and Fort Qu'Appelle; this was the second local Teachers' Association meeting.

The school staff comprises 45 persons, of whom there are 10 on the teaching staff.

teachers performed ex-tempore plays. The next evening a splendid performance of dancing puppets, made by the teachers in the workshop, under professor Meicklejohn, was presented.

Teachers from Indians Residential and Day Schools, Territorial Schools, Public and Separate Schools of Yellowknife, were in attendance. During the convention an association of teachers of the N.W.T. (NWTTA) was organized.

Our congratulations and thanks to Mr. J. V. Jacobson, for initiating such a difficult undertaking in the vast solitudes of the North. Our thanks also to Father Beau-regard, O.M.I., who has welcomed the teaching Sisters from various mission schools. Our best wishes to the Sisters of St. Joseph, from London, Ont., who teach now in the Yellowknife Separate School.

(A Grey Nun of the North)

Children's hands may pick up all kinds of disease germs while playing outdoors. Thorough hand washing and cleaning of fingernails should be a habit with all youngsters before they eat, whether at mealtimes or when taking the between-meal snack.

INDIAN ACT

Continued from page 1

grant the right to vote to all Indians. Educational problems were also fully discussed, and also the liquor question.

Mr. Harris noted that the Federal Government had held fruitful meetings with the committees on Indian Affairs for the province of Ontario and of British Columbia.

At the close of the meeting, Andrew Paull nominated Hon. Mr. Harris as a future Prime Minister of Canada, if and when Hon. Mr. Saint Laurent retires; "too soon, and inevitably," said Mr. Paull, the energy, enterprise and initiative (of Mr. Harris) would be rewarded with promotion to the highest office in the land."

FORT CHIPWEYAN SOFT BALL PLAYERS



These Fort Chipweyan Soft Ball players are all pupils of the Holy Angels Indian Residential School. They are well known throughout Northern Alberta for their fine sportsmanship.



Father M. Landry, O.M.I., Principal of the Beauval Indian Residential School.



Below: From L. to R.:

Miss Monique MacIntyre, of Dipper Lake, Sask.

Mr. Lawrence Bear, of Meadow Lake, Sask.

Miss Annette Sylvestre, of Buffalo River, Sas.

The BEAUVAL INDIAN RESIDENTIAL SCHOOL in Northern Saskatchewan

THE Beauval Indian Residential School was founded in 1906; it is located 150 miles North-west of Prince Albert, Sask., in the Meadow Lake Agency. 140 pupils attend the School; the Grey Nuns of Montreal look after the education of the pupils. Beauval mission was founded in 1906 and dedicated to Our Lady of the Sacred Heart.

School pupils are recruited from the Waterhen, Meadow Lake, English River, Peterpond Lake, Canoe Lake and other Reservations in the surrounding area of North-central Saskatchewan.

The school principal, Rev. M. Landry, O.M.I., reports: "Our pupils form a fine group of children and the great majority of them came back to school this fall singing and laughing with happiness. This I

find very encouraging and it is a good note in favour of our Residential Schools, no matter what few persons may think in some circles. If the children like their school this is the best argument and undeniable proof that money spent by the Government for the education of Indian children is well used.

"The secret of our success is simple. It is because Beauval is one of the many schools in Canada where education is based upon God's plan and God's design. These are the best blue prints for training children. When the fourth "R" (religion) is learned along the other three "Rs", when the whole atmosphere of education is imbued with Christian principles then, and then only, is training and education most effective."



Shown here
Beauval Resid
girls; and top
Majorettes, fan
Mary Ann Mer
kokat, Annette
Mary Iron, and

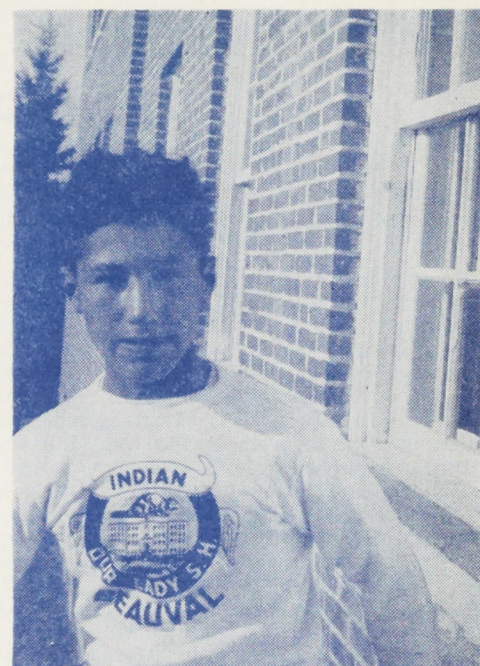


Edward Byhette, defence player,
from Buffalo Narrows.



Beauval School is renowned for its sportsmanship. Hockey is the most popular game during the long winter months. The boys have shown splendid performances last winter during the annual Rotary Ice Carnival.

The players are shown above, with their coach, Brother Bélanger, O.M.I., their instructor, Mr. L. Landry, and the director Rev. M. Landry, O.M.I. Captain of the team is Eugene Kimbley; star goal keeper is Lawrence Bear shown at the bottom of page 6.



Peter Cantoner, forward, who hails
from Canoe Lake, Sask.

EVERY year the pupils of the school prepare a splendid year book, which is distributed to former pupils of the school and to other Indian schools in Canada. The Beauval year book is a perfect example of artistic work; it is well illustrated, both by designs and by photographs. We are happy to reproduce some of these photographs on these pages, through the courtesy of Rev. Father Landry, O.M.I.

The Year Book comprises a full diary of events during the school year, a list of pupils, with their birthdays and interesting reports on concerts, Sports activities, parties, as well as literary features.

The sixty page year book has been published every fall for several years.

It tells of a unique organization: the Beauval Hunting and Trapping Reserve. Groups of hunters have been formed, who are allowed to set snares and traps, on specified areas described on the permit given to club members.

No one is allowed to set traps outside of his limit, and the resulting income is used for buying sports equipment.

Two areas have been set aside, one with Pierre Cantoner as field officer; the second is under Edward Running Around. Game wardens have been appointed; there are approximately 20 trappers having permits in area.

BEAUVAL school is by no means isolated from its neighbours. The Senior pupils take part in social affairs in the town of Beauval, such as Valentine parties, basket socials, and amateur hours.

Through the radio and moving pictures, pupils of this remote area are in constant touch with the outside world and are preparing to become worthy citizens of Canada.



on here are the boys of the
l Residential School; the
and top right; five lovely
ttes, fancy skaters; Misses
Ann Merasty, Mary Ann Misti-
Annette Salomon (leader),
ron, and Rose Irene Sullivan.

Archbishop Duke Outlines Progress Of Education Among B.C.'s Indians

Great tribute was paid to the Indian people of British Columbia last June when His Excellency, Archbishop Duke, addressed the graduates of the St. Mary's Indian Residential School at Mission, at their annual commencement exercises.

Outlining the interesting and fascinating history of the Indian people of the province, the Archbishop showed the great progress made by them in recent years, and pointed out how the development of education among their children holds out great promise for the future to these people.

Among those attending the exercises with His Excellency were Rev. J. Morris, O.M.I., pastor of St. Paul's Church, North Vancouver; Rev. J. Collins, pastor of St. Joseph's Church, Mission City; Rev. F. Nolan, O.M.I., and Rev. W. E. Bernardo, O.M.I., missionaries; Mrs. W. O'Mara, Archdiocesan president of the C.W.L.; Mr. and Mrs. W. E. Hennessy, Vancouver, and many parents and friends of the children.

A Debt Repaid

Excerpts of the Archbishop's interesting and informative address follow:

"From my earliest days in British Columbia I have realized the debt that the Church owes to the Indian people. When the early missionaries came among them, they received them, not perhaps without misgivings, for they were strangers with a different language and mentality coming into their territory; but they listened to their instructions and learned the prayers and then asked to be admitted to the Sacraments of the Catholic Church.

"Later on, they helped the missionaries in every possible way and took them through the rivers and over the lakes to other distant places where their people lived and helped them make contacts with the missionaries, thus spreading in a wonderful way the doctrine of Christ in this area.

Built Churches

"Afterwards they helped the missionaries to build the necessary

churches and fit them with the articles necessary for divine worship. And when Catholic schools were provided by the early Bishops and missionaries, the Indian people sent their children to them, sometimes at a great sacrifice, for the residential schools — before the advent of the day schools — were a distance from the homes on the various reserves.

"From those days until the present day the Catholic Indian people of British Columbia have given an outstanding example of fidelity to our Holy Faith. No difficulty, no distance, no inducement has been able to shake the matchless faith of the Catholic Indian people of this province.

"Since they were the first Catholics here, they might be called the foundation stones of the Church in British Columbia; and we are inclined tonight to acknowledge and express our sincere appreciation of their deep faith in God, their confidence in the Blessed Virgin, their love and knowledge of our Holy Faith, and their fidelity to their Bishops, priests and to our Beloved Holy Father, Pius XII. When we have our Jubilee celebrations this fall we hope to recognize again the Indians' fidelity to the Faith by calling together all our Indian chiefs in a special gathering.

Progress in Education

"One could realize, too, the difficulty in education for the Indian people. Oftentimes the children could not come to school until they were older; they then had to learn another language; and then had to leave school when the age limit expired, so arranged in order to give other little children an opportunity to have at least some time at school.

"Some few years ago a survey was made of some 4,000 Indian

children in the province. This revealed that less than 200 children reached Grade 6.

"But now, happily, all that is changed or is in transition. Now the department has opened many day schools that allow education to be available not only to the children, but to go from the schools, through the children, into the homes. Now the residential schools, besides providing the primary classes, have also provision for the classes of high school up to and including Grade 12 and graduation.

Hospitals

"Now the Indian people have their own hospitals. A wonderful work has been done by Dr. Barclay in the eradication of tuberculosis in the three tuberculosis hospitals in the province.

"Now many Indian families are doing well on their farms, or at logging, or at fishing. Many of the reserves show a wonderful improvement in the homes where, under the direction of the department, modern homes are being built.

Increasing Population

"There is yet much to be done to make for the necessary progress and welfare of the Indian people. According to the latest figure we have for Indian population — taken in 1949 — there are 136,407 Indians in Canada. Of this number 72,950 are Catholics. There are 27,936 Indians in British Columbia and of this number 15,977 are Catholics. There will certainly be an increase in these figures in the new 1951 census, the figures of which are not yet available.

A Powerful Lever

"What will contribute most to lift up your people and to make for their progress and welfare in the days that lie ahead? The most powerful lever will be education. You know how, with a lever placed over a stone, you can move up a weight that you would never otherwise lift.

"Need I tell you that the government wishes you to take this method of advancing your people? The Federal Government, through the Department of Indian Affairs at Ottawa and in British Columbia, has always recognized the right of parents of children to send them to the school of their choice and has always provided Catholic schools, primary, secondary and residential, for our Catholic children. Only last week it was my privilege to bless a beautiful new \$40,000 school at Sechelt, provided for the Catholic Indian children of the government.

"Need I tell you that the Oblate Fathers and the Sisters of St. Ann, the Sisters of the Child Jesus, the Sisters of Christ the Kings and the Sisters of Charity of Halifax, realizing the value of



A Totem Pole, in Modern Surroundings

education, have made the greatest sacrifices to help you and have appointed superiors and missionaries and teachers best equipped to help you to take this education?

"If you do your part and take advantage of the facilities offered you for more education you will be moving in the right direction to help your people. The program tonight prepared and executed so well points out that you can be successful in the work of education.

"You have excelled in certain departments of the school namely, in the chapel by your Christian piety and devotedness; on the campus and in the gymnasium by your physical culture; in your competitions in music and singing; and especially in domestic science, in the art of keeping house, in sewing and in embroidery; and in manual training in your workshops.

"Since you have done so well in these different departments, you can also excel in the study hall and in the classroom, mastering the different subjects that are included in a higher education.

Perseverance

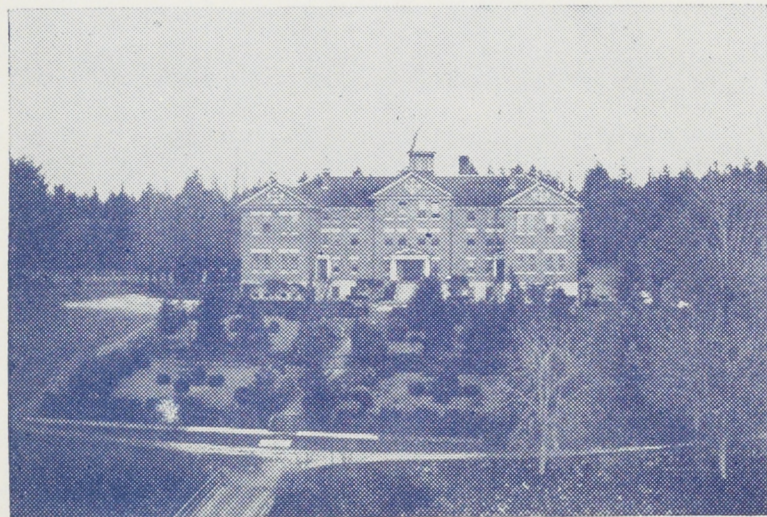
"There are qualities that make for success in study. One of these is perseverance. When you meet difficulties, you must face them in the hours of study just as you will meet and face difficulties in the way of life later on. But if you persevere and try again and again to overcome the difficulty, success will attend your efforts.

"Another quality that makes for success in study is unselfishness. When you are studying, think that you are not studying for yourselves alone; you are studying to help your people; to make them realize the need of education and to show that it is possible to be successful in education.

Higher Studies

"Now you have completed your high school course and perhaps it is in your minds to advance to higher studies. It should be the ambition of some Indian girls to

(Continued p. 9, Col. 1)



KUPER ISLAND INDIAN RESIDENTIAL SCHOOL is one of the eight Indian Residential Schools in B.C., noted for their achievements among B.C.'s Indians. Kuper Island is in the care of the Fathers of Montfort.

ARCHBISHOP OUTLINES...

(Continued from p. 8)

become nurses, teachers, social workers and typists. It should be the ambition of some boys to be practical business men, successful farmers, mill workers, capable fishermen, dentists, medical doctors, and engineers. I mention engineers especially because they have to be so exact. They must have an eye for detail and you know that no one has a sharper eye for detail than a young Indian who can see at a glance what has passed across his path in the forest, noting every detail.

Temperance

"Before closing, I would like to say a word about the virtue of temperance. The excessive use of strong liquor has been an obstacle in Indian life during the past years. I know that you have in St. Mary's school a unit of the Archdiocesan Catholic Total Abstinence Union and that you have all made the sacrifice of promising total abstinence. Little by little this movement will grow among the Indian youth to protect them from the ravages of intemperance and to save them from the crimes and sins that follow in the wake of the immoderate use of liquor purchased or made on the Reserves.

"I have not spoken on religious vocations tonight because you know we have the Crusade for Vocations to the Holy Priesthood and the Religious Life in the Archdiocese at the present time. I realize that this has been brought to your attention already and many times it has been pointed out to you how to decide what is your true vocation in life, namely, by prayer; comparison of the three different states in life; and by seeking the advice of your parents and spiritual director.

"I want to impress on you the point that I have stressed in this address; namely, that the lever to help your people to progress for their happiness and welfare is the lever of education.

"I want to congratulate those who have received their Diploma tonight and I enter into the joy of their graduation. They are leading the way for their people to future success in life. I wish all the children of St. Mary's the happiness of this time when they

are preparing to return to their homes for a long vacation. If you carry home with you, dear children, the teaching you have received in this great school, your parents will notice the great change in you and they will be inclined more and more to give you those wonderful opportunities of acquiring a solid Catholic advanced education."

More Under Treatment — Fewer Deaths

Many people think that most of the tuberculosis in Saskatchewan is due to the disease among Indians and if one remembers that the Indian population is very small compared with the non-Indian population, it is true that the Indians have relatively much more tuberculosis.

However, there is improvement even in the Indian situation for the 73 deaths of 1948 will probably drop to 53 Indian deaths in 1952.

This improvement is not confined to Saskatchewan for in the Dominion ten years ago 700 Indians were dying each year of tuberculosis but in 1951 this annual death rate had dropped to 300. So it would appear that it will not be long until the phrase "the Indian disease" will need to be dropped.

Sioux War Cost U.S. Plenty

LARAMIE, Wyo. — Wyoming University historical archives disclose the Sioux Indians, during the bloody '60s and '70s killed five white men for every brave they lost and military expeditions against them cost more than the purchase of Louisiana territory.

MUSK OXEN

A herd of 92 musk oxen, which normally roam around the Arctic circle, has been sighted directly north of Great Slave Lake in the Northwest Territories. The sluggish, hairy, 700-lb. animals have been protected from slaughter by a government ban since 1917. Only about 1,000 are believed to be left in the north, and this is the first time in many years that they have been found so far south.

Patroness of the Missions

In the April issue of the I.M.R., we published an article on "The flower that made the Arctic grow", signed by John Stephenson, O.M.I. Brother Stephenson wrote that Bishop Turquetil had initiated the petition to our Holy Father to have Ste. Thérèse of Lisieux named "Patroness of the Missions of the Church".

The fact is that His Excellency Bishop O. Charlebois, O.M.I., and Mr. Paul Bernard, had taken the initiative. They are the ones who undertook in 1925 to send a petition to our Holy Father, to obtain the proclamation of the Carmelite Nun as Patroness of the Missions. Between 1925 and 1927, 232 Bishops of the Church throughout the world signed the petition which was presented to our Holy Father. On December 14, 1927, the Sacred Congregation of Rites instituted Saint Theresa of the Child Jesus as Patroness of the Missions in the entire world.

The movement to make Saint Theresa, Patroness of the Missions, began in Northern Canada; the Vicar Apostolic of Keewatin, Bishop O. Charlebois, O.M.I., had a great devotion to Saint Theresa. He had worked many years among the Eskimos of Hudson Bay and had failed to make a single convert. However he persevered in his task and one day, unobserved by the Eskimos, the Bishop threw amongst them at Chesterfield Inlet some dust which had come from the tomb of Saint Theresa at Lisieux. Almost immediately an irresistible impulse moved the Eskimos to their knees, asking for Baptism.

The news of this conversion spread among the Indian Missions the Canadian Northwest, and then, the Vicar Apostolic of Keewatin, together with eleven other Canadian Missionary Bishops signed a first petition, which was presented to Pope Pius XI in March 1926. The purpose of this petition was to obtain the proclamation of Saint Theresa as Patroness of the Missions.

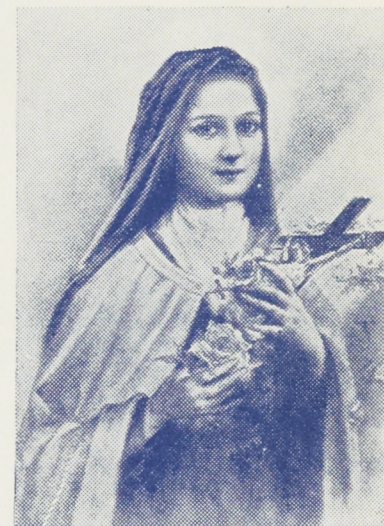
As devotion to Saint Theresa was spreading rapidly throughout the world, before long no less than 232 Missionary archbishops, bishops, Vicars-Apostolic and Prefects-Apostolic from the entire missionary world joined in petitioning the Holy Father.

On December 14, 1927, the Pope declared St. Theresa of the Child Jesus special patroness of all missionaries, men and women, and of missions existing in the whole world, on an equality with St. Francis Xavier.

No doubt is left that the little Carmelite nun had been able, during her life, to play her full part in the missionary activity of the Church, and that now she is in Heaven, she has all missionary activities under her special care.

Thus the missionary desires of the patroness of the missions were realized at last, and today her shrines are to be found from one end of the world to the other.

Churches in her honour have been built in the mission fields and countless conversions have been brought about through her intercession.



St. Theresa of the Child Jesus

Bishop O. Charlebois, O.M.I., who launched the movement in Keewatin, is the subject at present, of a canonical process of his beatification.

Indians May Trap More

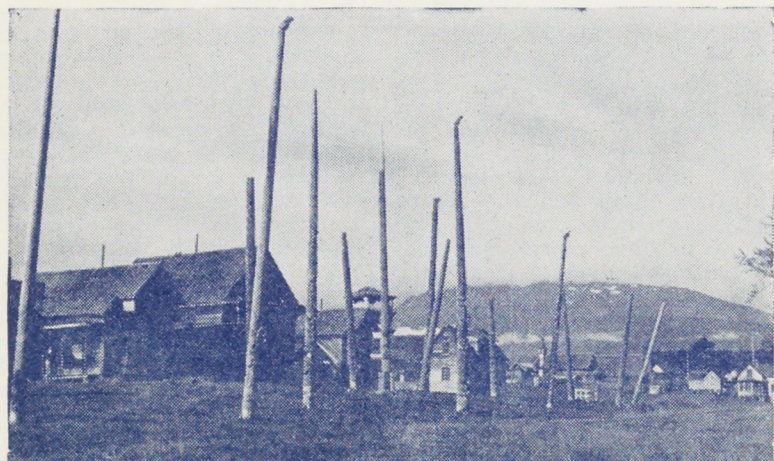
INDIAN beaver trappers in the Mistassini reserve will be permitted this year to trap for a maximum 3,200 beaver pelts, yielding a total of 100,000 pounds of beaver meat considered a delicacy, it has been announced by the Quebec Department of Game and Fisheries.

This is the first time in five years that trapping of beaver has been permitted in the Mistassini area set up as a protected area by the Department to allow the beaver to populate.

A spokesman for the department said that beaver meat is fatty and rich in calories necessary to Indians living in the far North of Quebec.

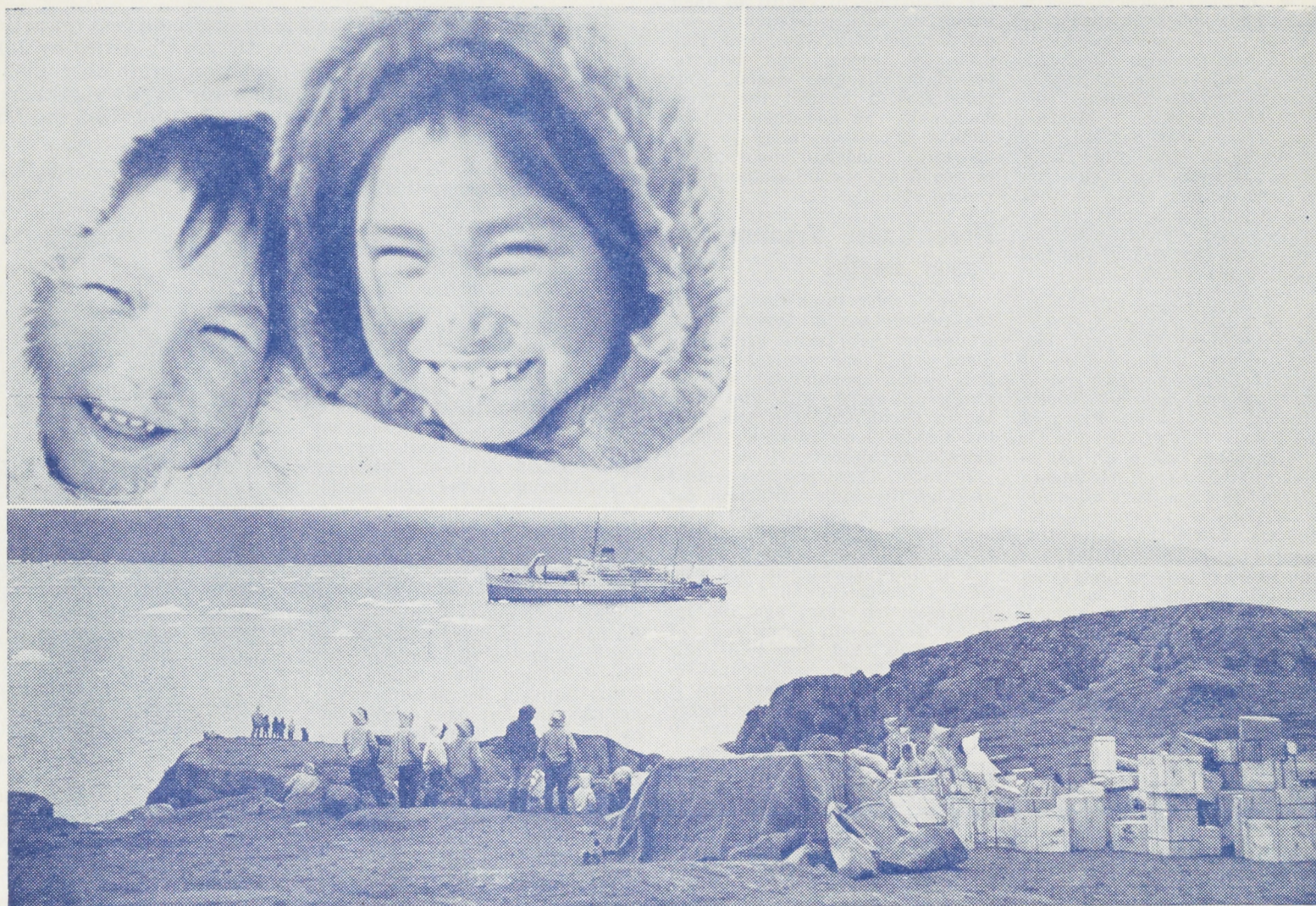
The pelts will be sold by the Provincial Government and all proceeds of the sale turned over to the trappers.

Throughout Quebec province, beaver reserves set up by the government will yield a total of 21,500 pelts for women's coats.



Totem masts in typical Indian village of B.C.

EXPERTS STUDY ESKIMO NEEDS IN OWN COUNTRY



The Canadian Arctic Vessel C. D. Howe amid the ice floe; inset, smiling Eskimo children.

By AINSLIE KERR

OTTAWA — Up on the chill shores of fog-bound Hudson Strait where even in Summer the frigid water is thick with ice floes, Igluk the Eskimo probably has tuberculosis and needs to see a doctor, needs an X-ray. But Igluk was out hunting the day the Department of Transport's Arctic vessel, the luxurious CGS C. D. Howe dropped by for a few hours on the Eastern Arctic Patrol. So he didn't see the doctor, the dentist or the X-ray technician sent by the Department of National Health and Welfare.

Little Igluk, his son, needs teaching. Because the caribou that used to roam the top of Quebec are now all but gone, and there is now only the seal and walrus and small Beluga whale to catch, and seven out of 10 of Quebec's 2,000 Eskimo depend on family allowances (in kind) and direct Government relief to live, and when Little Igluk grows up he may not know how to hunt like his father and withstand the soft ways of the white man and make his own way.

But Quebec gives no money, no teachers or schools, for the education of its 2,000 Eskimos.

INSPECTION TRIP

It was with such thoughts in mind that Father Gontran Lavo-

lette, O.M.I., general secretary of the Oblate Missions, arrived back in Ottawa in August after an inspection, instruction and planning tour from Montreal around the edge of Labrador and Quebec to Churchill, with stops at places like Fort Chimo, Koartak, Wakeham Bay, Sugluk, Ivuyivik and Port Harrison.

With Ernest Grantham, school inspector for the North West Territories, he studied local conditions and tried to evolve a practical program of education, both for the mission schools and the Federal schools.

"There's no use in some expert educator sitting down in Ottawa and deciding what he would like the Eskimo to learn," the realistic

priest said. "You have to be practical."

FOUR SCHOOLS SET UP

The Oblates have therefore established four mission schools, at Koartak, Sugluk, Wakeham Bay and Ivuyivik, along the coast of Hudson Strait and Hudson Bay, and set up a practical curriculum that includes writing, English, reading, arithmetic and geography, but with special emphasis on native arts and crafts, hygiene and cooking.

The Federal Government also has a day school for Eskimos at Fort Chimo and at Port Harrison, with 30 pupils each.

Latest move by the Oblate missionaries is the opening of a boarding school at Chesterfield Inlet, planned for next fall. It now has underway a hostel for 25 pupils who will be taken there by air from Eskimo Point, Baker Lake, Repulse Bay and Pelly Bay, far beyond the Arctic Circle. Aim of the project is to select the brightest pupils and send them back to teach their own people. The school will operate from August to April. It is planned to expand the hostel to a 50-bed in-

stitution in the near future, a project that will cost \$200,000.

MORE VISITS NEEDED

Father Lavolette suggests that the health needs of the Eskimos would be better attended by sending medical officers on small boats which could make more visits, go into camps where the big C. D. Howe cannot go for fear of ice and rocks, and stay longer.

At present the medical team sent by the Department of Health and Welfare, aboard the C. D. Howe or the d'Iberville on the Eastern Arctic Patrol, goes only once a year, can spend only seven or eight hours in each port, and even then may find that all the Eskimos (who live in groups of 100 or less) may be away hunting.

Father Lavolette noted the great mining development in northern Quebec, aiming up to Ungava Bay, but the huge iron ore developments and the advance of the white man's industry will mean new problems for the Eskimos. It is against such a future, he says, that educational efforts must be bent.

(Reproduced from "The Ensign" with permission).

Why not a Christmas gift Subscription to Indian Missionary Record ?

A Christmas card acknowledging your gift will be sent to you by the Editors of the I.M.R., P.O. Box 94, Ottawa.

Father Renaud writes...

to all Indian boys and girls
attending Residential and
Day schools throughout
the country.

Toronto, November 16, 1953.



Dear Boys and Girls:

It's such a long time since I have last written you that I really don't know where to begin. The letter which was published in the September issue of the Record was written in June, almost six months ago. Is it possible to tell you in just twenty-five lines all what happened? O well! there will be other letters.

As you can see by my present address, I'm back in Toronto, not in hospital, this time but at St. Michael's College. My Superiors have decided that I should complete my schooling once and for all; I am attending classes at the Ontario College of Education which is part of the University of Toronto. It means that I won't be visiting any of you for quite a while yet and that you will have to write again if you want me to know what goes on in your school.

It also means, however, that I am sharing your life in more ways than one, going to school every day, doing homework, studying textbooks and preparing for examinations at the end of the year. No one of you will be able to tell me that I don't know what I'm talking about if once in a while I give you a few pointers as to how to study or tell you why you should keep going to school after Grade 8.

I must admit that I like this kind of life. There is so much to learn. Of course it's not always necessary to go to school to learn something new. Reading at home is another way; travelling is still another one. In fact, many things are better learned outside of school or out of books. But school and books will always be the quickest and surest way to acquire knowledge. That's why every one of those of who love and care for your future: parents, teachers, missionaries and government officials, insist that you should make the best out of your years in school. Have you done so since September? If not, get busy right now: "it is later than you think!"

P. G. Renaud O.M.I.

Then, Kiss Her! 'Railroaded' Birth

The pretty teen-ager's date for the dance was a mature college man who felt that he had a way with women, and set out to demonstrate it in public. Although the girl scarcely knew him, he began using mushy terms of endearment and soon suited the words with deeds of a sort. Throughout the dance, she hid her embarrassment for fear of being considered a wet blanket.

Afterward they started home in a car with two other couples. The door of her home was close to the street, so the other couples could hear their good nights. The light was on in the living room, and apparently someone was waiting up for the young Miss. Even so, the dashing lady-killer demanded, "Don't I get a goodnight kiss, baby?"

"Well," the girl answered modestly, "you'll have to ask my Aunt Lucy."

"And if she says yes?"

"Then kiss her!"

—John M. Price, in Satevepost.

HARLECH, Alta, Oct. 8 — "Mile 145 Rabbit" is a boy, son of Mr. and Mrs. Joe Rabbit who live in the foothills of the Rocky Mountains 145 miles southwest of Edmonton.

When it became apparent that Mrs. Rabbit would be taken to hospital to have her third child, there was no time to send for a doctor and besides, the first snow of the season was falling heavily.

Only means of travel was a speeder. Mr. Rabbit, a section hand, put his wife on the speeder and began a race to Nordegg. They had gone only one mile before it was necessary to stop: at Mile 145 the baby was born.

As the child was born the men wrapped coats and sweaters around the baby, and with storm getting worse they rushed the mother and child back to Harlech. Both mother and child are doing well.

OBLATE ANNUAL MEETING

(Continued from page one)

Distinguished Guests

On Tuesday, Oct. 13, the Commission welcomed their Exc. Bishops O. Garant, J. C. Cody and J. G. Berry, representing the Canadian Catholic Hierarchy, as well as MMssrs. Laval Fortier, Deputy Minister of Citizenship and Immigration, Colonel H. M. Jones, Director of the Indian Affairs Division and Major R. F. Davey, Acting Superintendent of Indian education.

Bishop Routhier, President of the Commission, welcomed his guests at a round table conference which allowed everyone present to express their views concerning the most adequate means to further more educational facilities for the Indians of Canada.

Were also present at this session, Very Rev. G. E. Nunan, S.J., Provincial of the Upper Canada province, Fathers H. Lalonde, H. Béchard and X. Lauzon, S.M.M., representing the Jesuit and the Montfort missionaries.

In the afternoon Father J. E. Champagne, O.M.I., Director of the Ottawa University's Institute of Missiology, presented a resumé of the activities of his institute and purpose in the training of missionaries.

The annual meeting was very successful and it is hoped that educational facilities for Canada's native children will be expanded to such a degree that within a few years all Indian children in Canada will have adequate educational facilities at all levels.

FACILITIES EXPANDED

(Continued from page one)

An Indian dentist has just commenced practice in Victoria, B.C., and another student was awarded the Governor-General's Silver Medal as the medical graduate obtaining the highest number of points at Laval University this year.

The dentist is Roger Ross of the Songhees band. The Laval graduate is Leon GrosLouis, a Huron Indian from the Lorette Reserve near Quebec City who also won the Poliquin prize at the university.

Among those being assisted by the Department this year are 18 university students, including two doing post-graduate work; 21 students of nursing and 12 learning to be nurses' assistants; six attending normal school and seven teachers who took training courses last summer. There are also 40 commercial students while other trades represented include laboratory technicians, mechanics, barbers, dressmakers, agriculture, domestic science, hair dressing, forestry, drafting and shoemaking.

Many of these students will return to help their own people but this is by no means a condition of assistance, Mr. Harris said. They are free to make any use they wish of their talents and training.

Fort Frances News

(We regret being late in publishing these news, as they reached our office after the September issue had been published. Ed.)

Fort Frances, Ont.

May 31st marked the Silver Jubilee of Father de Varennes, O.M.I., Principal of the School. The school pupils and the parishioners of the Reservation, celebrated this anniversary with all the resources at their command.

The parish church had been freshly painted and decorated with natural flowers. A Solemn High Mass was celebrated by the Jubilarian; in the afternoon numerous friends and visitors paid their respects to Father de Varennes.

The Chief of the Reserve, the Church trustees, the President of the Ladies of Ste. Anne and the school staff enjoyed a dinner at the school in the evening; at the dinner Chief Philip Bruyere addressed Father on behalf of the Members of the Cootchiching band.

In the evening a concert was held in the parish hall, prepared by the school children. A new Breviary, a bouquet of roses and a spiritual offering were presented to Father de Varennes.

Indian Schools Rally

On June 1st, 20 boys and girls of Fort Frances Indian School left for Kenora and Reddit where they entrained for McIntosh where they spent the following day at the Indian Residential School.

Games were played, dinner was served and a picture show was presented in the evening. The following day the visitors returned to Kenora and having spent some time at the Kenora R. C. Residential school, they returned to Fort Frances.

On Coronation Day, the Fort Frances pupils took part in the Coronation Day Parade. The girls were dressed in red, white and blue, and took part in the parade on a float. In the evening a giant display of fireworks was enjoyed by all.

"Haunted Islands" Yield A-Bomb Ore

TORONTO, Ont. (AP) — A uranium strike has been made on a group of north-western Ontario islands that Indian legends describe as cursed. Tribal lore says they light up during electrical storms.

The find on the Manitou Islands at the eastern end of Lake Nipissing was announced last night by Philip T. Kelly, province mines minister.

Samples tested ran as high as 11-100ths of 1 per cent uranium.

The Manitous are a group of five islands totaling about 400 acres. The Indian legends tell of braves who made war paint from a red oxide found there and later died of a bone disease.



PILGRIMAGE

Eastern Canada's Shrines

200 Pilgrims Will Attend

CAP DE LA MADELEINE, Oct. 19 — Two hundred Indians representing most of the tribes of Canada will pitch their tents near Our Lady's Shrine, next June, on the occasion of celebrations to be held in honor of Our Lady during the Marian Year of 1954.

A reception committee was formed today at the Oblate Father's Monastery in order to prepare the grounds and to organize a program for the two-day stay of the pilgrims at the Shrine.

The arrival of the Indian pilgrims will coincide with the opening of the large exhibition of missionary activities not only in Canada but also in various parts of the world.

The two-day program will include a pontifical High Mass sung by His Exc. Bishop M. Lajeunesse; a procession of Indian Chiefs in full regalia, a concert given by the Indians, a banquet to be held in the parish hall of Cap de la Madeleine, the ceremony of the departure of missionaries for foreign lands and a torch light procession.

While most of the pilgrims will be from the provinces of Quebec and of Ontario, it is expected that the pilgrims will come by air, by train, by bus and by private cars from the Western provinces and the N.W.T.

On Monday, June 28, the pilgrims will visit the Shrine of Ste-Anne de Beaupré and will tour Quebec City.

St. Joseph's Oratory

On Tuesday, June 29, the pilgrims will be received at St. Joseph Oratory in Montreal. During the forenoon the pilgrims will attend Mass and receive communion. At

the Shrine they will visit Brother André's tomb, and other points of interest. Then a special service will be held before their departure, at which the Iroquois choir from Caughnawaga will sing. The pilgrim procession will be televised over CBFT.

Having toured points of interest in the city of Montreal, the pilgrims will proceed to Caughnawaga where devotions will be held at the tomb of Venerable Kateri Tekakwita.

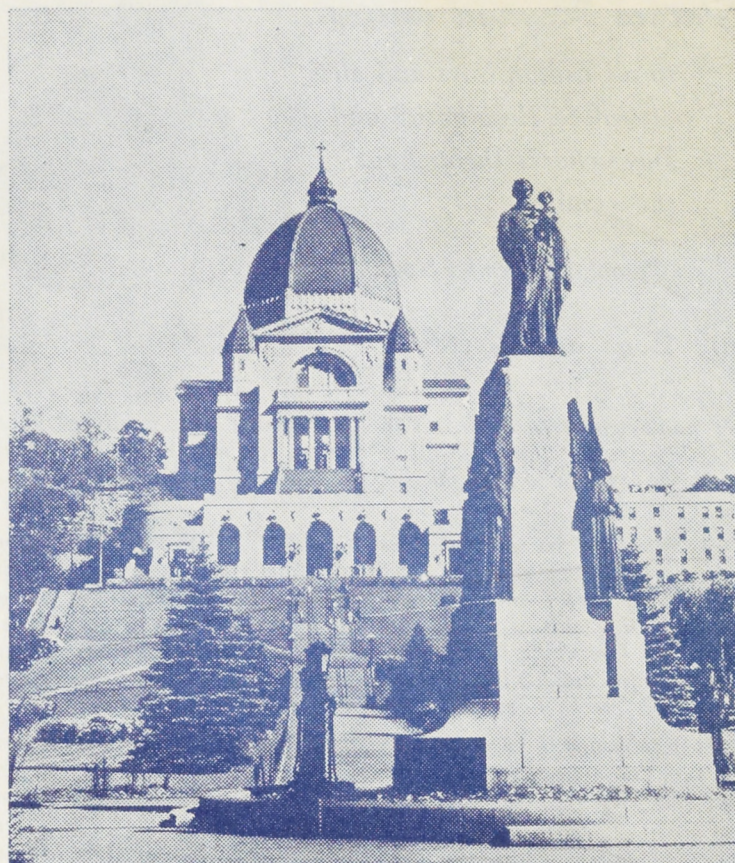
Marian Year Is Announced

VATICAN CITY — Catholics throughout the world have been called upon by His Holiness Pope Pius XII to join in observing a Marian Year in commemoration of the centenary of the proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary.

The Holy Father's appeal was contained in an encyclical letter to the Bishops everywhere which announced that the Marian Year would begin next December and extend until December of 1954.

Sewing, reading and other close work is hard on the eyes. It should be done in good clear light that is not glaring but is strong enough to permit reading without strain.

WORLD REKNOWNED SHRINE



St. Joseph's Oratory, still under construction but opened to visitors. The Oratory will hold 15,000 persons; the dome is 125 feet in diameter and it rises 500 feet above the level of Queen Mary Road which is just on the forefront where the monument of St. Joseph is located.

The main entrance to St. Joseph Oratory is in itself a real church, having a capacity of 2,000 persons; this is where thousands of pilgrims come daily to pray St. Joseph.

At the Shrine one can see all the relics of Brother André; his heart is enshrined in a precious reliquary. Hundreds of cures have been obtained at the Shrine through the intercession of St. Joseph.

As early as 1904 Brother André obtained permission to construct a little Shrine on the Mount Royal in honor of St. Joseph; many cures were obtained, and the pilgrim became so numerous that the first chapel soon had to be enlarged in 1924.

The influence of the Shrine extends to all classes of people of every race and country. If you wish to spend a few happy hours come to the Shrine and mingle your prayers with those of the pilgrims.

Blue Cloud Abbey Named After Famed Sioux Chef

MARVIN, South Dakota. — Mary Bean, 60 year old Sioux, daughter of Chief Blue Cloud, was present at the dedication of the new Benedictine abbey named for her father.

The Chief was converted by the noted Jesuit Missionary, Father DeSmet. He and his family preserved the faith during a period of 50 years in which they had no contact with priest or church.

A short time before his death, Chief Blue Cloud was discovered by a missionary in the Marty region of South Dakota, who assisted him on his death bed.

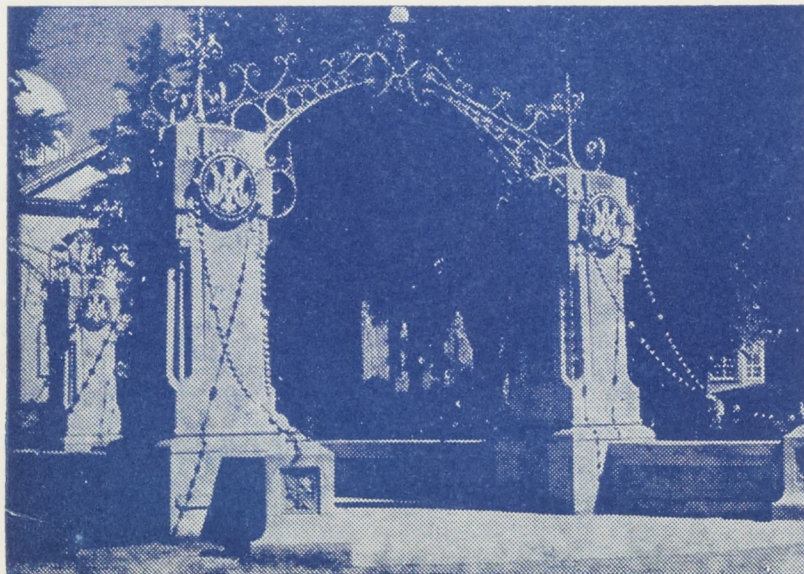
The Benedictines have laboured among the Dakotas for more than 70 years. The new abbey is headquarters for all their missions in North and South Dakota, as well as a seminary for the missionaries to the Indians. The abbey is dedicated to our Lady of the Snows.

Archbishop W. Duke Marks Silver Jubilee

VANCOUVER, Oct. 1. — Thousands of Catholics, including 35 Canadian and American bishops, took part today in colorful ceremonies to commemorate the silver Jubilee of Archbishop William M. Duke of Vancouver and the Golden Jubilee of Vancouver's Holy Rosary Cathedral.

On that day Archbishop Duke consecrated the cathedral; a Pontifical High Mass was celebrated by the Apostolic Delegate to Canada.

Born at St. John, N.B., in 1879, Archbishop Duke was ordained in 1915. 23 years later he was consecrated coadjutor bishop of Vancouver. Archbishop Duke has been noted for his constant devotion to the Welfare and to the Catholic Education of the thousands of Indians in his Archdiocese.



The Bridge of Rosaries at Our Lady's Shrine, Cap-de-la-Madeleine, P.Q.